

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 4th July 1891.

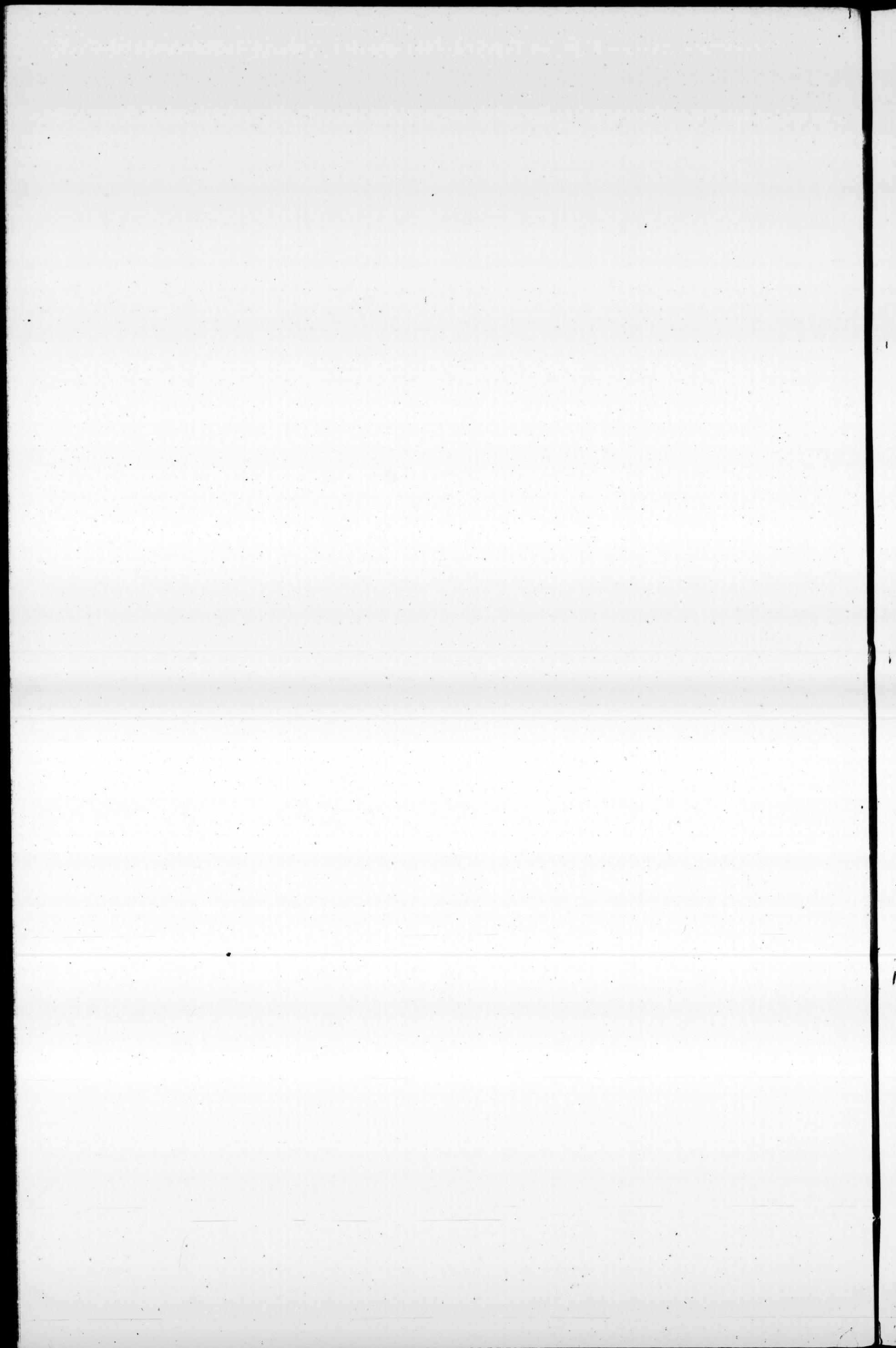
CONTENTS:

	<i>Page.</i>		<i>Page.</i>
I.—FOREIGN POLITICS.		(f)—Questions affecting the land—	
The Manipur question in Parliament ...	683	Payment of rent and revenue by means of money orders ...	694
Manipur ...	<i>ib.</i>	(g)—Railways and communications, including canals and irrigation—	
The Manipur question ...	<i>ib.</i>	The Nalhathi station on the East Indian Railway ...	<i>ib.</i>
The sentence passed on Kulachandra ...	684	Closing of a road in Uluberia ...	<i>ib.</i>
Mr. Quinton's mother's pension ...	<i>ib.</i>	The Machhlandapore Road in the 24-Pergunnahs ...	695
Government's proceedings in Manipur ...	<i>ib.</i>	(h)—General—	
Lord Lansdowne and the Manipur question ...	685	Sir Charles Elliott's administration ...	<i>ib.</i>
The Manipur trials ...	<i>ib.</i>	The Pauper Committee ...	<i>ib.</i>
Lord Lansdowne in the Manipur affair ...	<i>ib.</i>	III.—LEGISLATIVE.	
Manipur ...	686	The Consent Act ...	<i>ib.</i>
The death of Manipur ...	687	The Consent Act ...	696
The Manipur pensions ...	688	IV.—NATIVE STATES.	
The Tongal General, Kulachandra and Tikendrajit of Manipur ...	<i>ib.</i>	Newspapers in the Native States ...	<i>ib.</i>
The Manipur trials ...	689	The Rampore State in the North-Western Provinces ...	<i>ib.</i>
The Manipur Princes ...	690	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
The Manipuri prisoners ...	<i>ib.</i>	Nil.	
Lord Lansdowne and the Manipuri prisoners ...	691	VI.—MISCELLANEOUS.	
II.—HOME ADMINISTRATION.		Sir Charles Elliott's largeheartedness ...	
(a)—Police—		Proverty of India under English rule ...	
The Calcutta Police in the Shambazar riot ...	<i>ib.</i>	Sir John Gorst and British policy in India ...	
Offences in Burdwan ...	<i>ib.</i>	India in the International Hygienic Congress ...	
(b)—Working of the Courts—		Nil.	
Babu Barada Prasanna Shome, Judge of the Court of Small Causes, Kushtea ...	692	URIYA PAPERS.	
The trial of the Benares rioters ...	<i>ib.</i>	Nil.	
A Court Sub-Inspector of Dinapore ...	<i>ib.</i>	ASSAM PAPERS.	
Babu Barada Prasanna Shome, Judge of the Court of Small Causes, Kushtea ...	<i>ib.</i>	Nil.	
(c)—Jails—			
Nil.			
(d)—Education—			
The Central Text-Book Committee ...	<i>ib.</i>		
Rai Radhikaprassanna Mukharji, Bahadur's selection of text-books ...	693		
The case of the B. L. candidate ...	<i>ib.</i>		
(e)—Local Self-Government and Municipal Administration—			
A village within the Burdwan Municipality ...	<i>ib.</i>		
Water-supply in Calcutta ...	694		
The Vice-Chairman of the Dinapore Municipality ...	<i>ib.</i>		

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Fortnightly.				
1	"Ahmadí"	Tangail, Mymensingh	600	First fortnight of Asár 1298 B.S.
2	"Kasipore Nivási"	Kasipore, Burrisal ...	280	
3	"Navamihir"	Ghatail, Mymensingh	500	
4	"Sahayogi"	Burrisal ...	342	
5	"Uluberia Darpan"	Uluberia ...	700	
Trimonthly.				
6	"Hitakari"	Kushtea ...	800	23rd June and 2nd July 1891.
Weekly.				
7	"Bangavási"	Calcutta ...	20,000	27th June 1891.
8	"Banganivási"	Ditto ...	8,000	19th and 26th June 1891.
9	"Burdwán Sanjivani"	Burdwan ...	335	23rd June 1891.
10	"Cháruvartá"	Sherepore, Mymensingh	400	
11	"Dacca Prakásh"	Dacca ...	2,200	28th ditto.
12	"Education Gazette"	Hooghly ...	825	26th ditto.
13	"Grámvási"	Ramkristopore, Howrah	1,000	29th ditto.
14	"Hindu Ranjiká"	Beauleah, Rajshahye...	212	24th ditto.
15	"Hitavádí"	Calcutta ...	.....	27th ditto.
16	"Murshidábád Pratinidhi"	Berhampore ...	.....
17	"Navayuga"	Calcutta ...	500	
18	"Pratikár"	Berhampore ...	609	25th ditto.
19	"Rungpur Dikprakásh"	Kakinia, Rungpur ...	.....
20	"Sahachar"	Calcutta ...	800-1,000	24th ditto.
21	"Sakti"	Dacca ...	.....	23rd ditto.
22	"Samáj-o-Sáhitya"	Garibpore, Nuddea ...	1,000	
23	"Samaya"	Calcutta ...	3,000	26th ditto.
24	"Sanjivani"	Ditto ...	4,000	27th ditto.
25	"Sansodhiní"	Chittagong ...	.....
26	"Sáraswat Patra"	Dacca ...	300	20th ditto.
27	"Som Prakásh"	Calcutta ...	600	29th ditto.
28	"Sudhákár"	Ditto ...	3,100	26th ditto.
29	"Sulabh Samáchar"	Ditto ...	.....
Daily.				
30	"Banga Vidyá Prakáshiká"	Calcutta ...	500	26th, 29th, and 30th June and 1st and 2nd July 1891.
31	"Bengal Exchange Gazette"	Ditto ...	.....	26th, 27th, 29th and 30th June 1891.
32	"Dainik-o-Samáchár Chandriká"	Ditto ...	1,000	28th June to 2nd July 1891.
33	"Samvád Prabhákar"	Ditto ...	1,500	25th to 27th June and 29th June to 2nd July 1891.
34	"Samvád Purnachandrodaya"	Ditto ...	300	26th and 27th June and 29th June to 2nd July 1891.
ENGLISH AND BENGALI.				
Weekly.				
35	"Dacca Gazette"	Dacca ...	.....	29th June 1891.
HINDI.				
Monthly.				
36	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling ...	50	
37	"Kashatriya Patriká"	Patna ...	250	
Weekly.				
38	"Aryávarta"	Calcutta ...	750	18th ditto.
39	"Behar Bandhu"	Bankipore ...	500	
40	"Bhárat Mitra"	Calcutta ...	1,200	
41	"Champarun Chandrika"	Bettiah ...	350	
42	"Desí Vyápári"	Calcutta ...	.....
43	"Hindi Bangavási"	Ditto ...	.....	29th ditto.
44	"Sár Sudhánidhi"	Ditto ...	500	
45	"Uchit Baktá"	Ditto ...	4,500	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
Weekly.				
46	" Al Punch "	Bankipore ... ..	.....	22nd June 1891.
47	" Anis "	Patna ... ..	.....
48	" Calcutta Punch "	Calcutta ... ..	.....
49	" Gauhur "	Ditto	196	24th ditto.
50	" Raisul-Akhbari-Moorshidabad "	Murshidabad	150	
51	" Setare Hind "	Arrah ... ..	.....	26th ditto.
52	" Urdu Guide and Darussaltanat "	Calcutta	340	
URIYA.				
Monthly.				
53	" Asha "	Cuttack	165	
54	" Pradíp "	Ditto ... ..	.....
55	" Samyabadi "	Ditto ... ..	.....
56	" Taraka and Subhavártá "	Ditto ... ..	.....
Weekly.				
57	" Dipaka "	Cuttack ... ..	.....
58	" Samvad Váhika "	Balasore	200	
59	" Uriya and Navasamvád "	Ditto	420	
60	" Utkal Dípiká "	Cuttack	420	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
Fortnightly.				
61	" Paridarshak "	Sylhet	480	
62	" Silchar "	Silchar	500	
Weekly.				
63	" Srihatta Mihir "	Sylhet	332	



I.—FOREIGN POLITICS.

The *Sakti*, of the 23rd June, is surprised to hear Sir John Gorst say
 The Manipur question in Par- •that there was nothing unusual in the attempt made
 liament. by Mr. Quinton to arrest Tikendrajit in a durbar,
 and that there have been such arrests before now.

But it would have been well if Sir John had given some instances of arrests made in durbars. It is, indeed, stated in Mr. Kaye's History of the Sepoy War that the Commissioner of Patna arrested some gentlemen in a durbar during the mutiny, but it is also stated that Lord Canning dismissed the Commissioner for his unjustifiable act. Even a veteran Indian politician like Sir Richard Temple has had to admit that no Chief or Prince ought to be arrested in a durbar.

It will be remembered that when the Manipur question was first broached in Parliament, Lord Cross said that he could not believe that the Government of India had made arrangements for the arrest of Tikendrajit in a durbar, and that he would be greatly surprised to know that it had really done anything of the kind. But now Lord Cross's own Under-Secretary openly declares that he sees nothing unusual or unprecedented in the Government's attempt to make an arrest in a durbar.

And why is not the Government in England yet ready to express an opinion on the Manipur question? All the papers concerning Manipur, together with the Viceroy's explanation, must, by this time, have reached the Secretary of State.

2. The *Burdwan Sanjivani*, of the 23rd June, says that the disgrace which
 Manipur. the English Government has suffered in Manipur—
 a disgrace to which there is no parallel in the annals
 of British rule in India—is not to be wiped away either by the hanging or by the transportation of Tikendrajit. How will Government deal with those who have brought about this disgrace? Steps should be taken to prevent such disgraces in future.

3. The *Sahachar*, of the 24th June, says that fifty years ago the Directors
 The Manipur question. of the East India Company declared Manipur to be
 a protected State. But in what sense did they
 declare it to be a protected State? Manipur assisted the English Government when Burma invaded Assam. Formerly Manipur paid tribute to Burma, and when the ascendancy of Burma ceased after the first Burmese war, Manipur came under the protection of the English Government. Now, when Greece took up arms against Turkey, the three powers, England, France, and Russia, offered their services as mediators, and when their proposal was rejected by Sultan Mahmud, a body of Russian troops marched against Turkey, and when Turkey was defeated in the sea-fight of Navarino, Greece became independent. Thus the three powers named above constituted themselves protectors of Greece, that is to say, they undertook to defend Greece against foreign invasion. Now, suppose a Russian ambassador to go with some troops to arrest King George in his palace, and King George's bodyguard to oppose the attempt and kill the Russian ambassador and his troops. Would that be called King George's warring against the Czar, and would his bodyguard be guilty of an offence punishable with death or transportation for life? And yet the Military Court in Manipur has made this the first charge against the Manipuris who are on their trial. It has also been stated that it was the Manipuris who fired first. But when did they fire? Was it not when British troops approached the palace? And why did British troops go to the palace? Was it not for arresting the Senapati? The British troops must have obtained permission to use their arms if the Senapati should not readily surrender. On the day of the taking of Tel-el-Kabir, General Wolseley ordered his troops not to fire their rifles, but to charge with their bayonets; and as soon as his troops approached the fort, Arabi Pasha of course opened fire. Who should be considered to have been the first to commence hostilities—the English or Arabi Pasha? The Manipur case should be judged on the same principle. The Gurkhas did not certainly go near the palace in the morning for an airing or for paying their respects to the Manipur Commander-in-Chief. If the Manipur Commander-in-Chief under these circumstances ordered his troops to fire, he cannot be held to have committed an offence against the international law.

SAKTI,
 June 23rd, 1891.

BURDWAN SANJIVANI,
 June 23rd, 1891.

SAHACHAR,
 June 24th, 1891.

The writer does not consider here the question of the murder of Mr. Quinton and his party. The international law gives Government great powers in that respect. But that law is not being acted upon. This Military Court is not in consonance with international law, and these Manipur trials are another mistake on the part of Lord Lansdowne's Government, a cause for sorrow to all who value the reputation of the Queen and the English people.

SAHACHAR,
June 24th, 1891.

4. The same paper makes the following observations on the conviction of Maharaja Kulachandra:—

The sentence passed on Kulachandra.

1. The Military Court says that if the Juvaraj, as the Maharaja alleges, was all in all, he (the Maharaja) ought to have gone with Mr. Grimwood to the Residency, knowing, as he did, that there would be fighting. But why should Kulachandra flee to the Residency when his throne was not yet in danger? It is also a pure assumption that Kulachandra knew that there would be fighting.

2. The Court says that the Maharaja could have arrested Tikendrajit if he had liked to do so. But as the troops were entirely obedient to Tikendrajit, the Maharaja would have been himself beheaded if he had attempted to arrest Tikendrajit. Life is more valuable than the favour of the English Government.

3. The Court says that the statement of the Maharaja that he possessed no power cannot be believed, for when a rebellion was made against Maharaja Surachandra he was independent enough to remain neutral. But it will be seen from Mr. Grimwood's letter that Maharaja Kulachandra retired to a distance of 12 miles at that time.

4. The Court has abused Maharaja Kulachandra. But it is improper to abuse an accused person from the bench. Don Quixote, who was a mad man, instructed Sancho not to use harsh language from the bench to any person whom he might sentence to be punished.

5. The Court finally says that it was the Maharaja who first commenced hostilities. But the evidence shows that he was not present at the fight. The Court also says that Kulachandra had at least 120 faithful followers with whose assistance he could have fought Tikendrajit. But it is doubtful whether the Maharaja had so many faithful followers. And supposing he had, how could he dare to fight with only 120 men, a body of rebel soldiers whom the English themselves could not vanquish with 480 Gurkhas? Is the Maharaja then to be hanged as a rebel for not having attacked Tikendrajit with 120 men?

This Manipur affair is like a puddle into which many have plunged themselves. The Maharaja was reigning quietly undisturbed when the Foreign Office suddenly remembered that the Commander-in-Chief was a bad man. But no one knows what wrong thing he committed since Maharaja Kulachandra ascended the throne. It may be that Tikendrajit was a bad man before. But how many kings and princes are there who have never been wicked or mean?

SAHACHAR.

5. Referring to the annual pension of £100 settled on Mr. Quinton's

mother, the same paper remarks that Englishmen

have nothing to do with their father or mother after their marriage, and it is therefore difficult to understand why the mother of so worthless a Governor as Mr. Quinton should receive a pension over and above his wife, who has had an adequate pension already settled on her. Why not also allow pensions to Mr. Quinton's aunts and mother-in-law? It is Indian money that is being granted. Had this been done in England, Parliament would probably have objected to it.

NAVAYUGA,
June 25th, 1891.

Government's proceedings in Manipur.

6. The *Navayuga*, of the 25th June, has the following:—

"Englishmen! we honour your perseverance, wonder at your noble national character, and praise a thousand times your patriotism. But the policy according to which you govern India, the policy with whose help you have chained down 250 millions of men—the policy, in particular, which you have adopted towards the native princes is by no means a sound or honest policy. The native princes are barely living. Their bodies and souls, their lives and property, their wealth and dignity are all in your hands. You can let them be princes if you will, and you will not hesitate to convert them into street-beggars in a week's time if you choose to do so. The native princes are mere puppets in your hand."

A wink of your eyes is sure ruin to them, a motion of your finger fills them with consternation, and their prosperity and adversity depend upon your will. Let a man, be a master of lakhs or of crores, he cannot deem himself safe. You make light of treaties and covenants when you need to do so. But consider for a moment that fortune is never a nation's constant companion, and that in this world rise is always succeeded by fall. You have taken from Cashmere its everything, and you are about to ruin Manipur. But is there no King over kings, and is there no remedy for injustice, and will the oppressed never find redress?

What offence has Manipur committed that it should be so severely dealt with? For what offence have Maharaja Kulachandra and the Commander-in-Chief been sentenced to death? Lord Lansdowne! you are a wise and experienced ruler; be candid and tell us whether you are not exercising in Manipur authority which you have no right to exercise, and whether you are not doing great injustice there. Just think whether you were justified in entering Manipur, in proclaiming war, and in blowing hundreds of people off the cannon's mouth in the way you have done, and whether in the form of trial you have adopted justice is being done. It is our belief that by your Manipur proceedings you are destroying the sanctity of royal authority as well as of policy, and that by extreme injustice as well as by an unwarranted exercise of authority, you are weakening the foundations of British rule in this country."

7. The *Banganivási*, of the 26th June, does not consider it probable that Lord Lansdowne will be able to come to a right decision in regard to Manipur, or even to carry out the orders of the Secretary of State in regard to that State. It is rumoured that His Excellency will, for domestic reasons, retire before the expiration of his term of office. The writer therefore suggests that the decision of the question of the annexation of Manipur should be left for his successor.

BANGANIVASI,
June 26th, 1891.

8. The *Samay*, of the 26th June, says that the Viceroy has acted wisely in not allowing the convicted Manipur prisoners to be represented by counsel, for this is no regular trial, and the fate of Tikendrajit and others has already been decided upon by Government. Why hear counsel only to be troubled with questions which it would be inconvenient to answer? The writer will not regret the execution of the Maharaja of Manipur and his brothers, knowing, as he does, that they are not being punished after a fair and regular trial, and that the English are killing them in revenge for the murder of Mr. Quinton and his party.

SAMAY,
June 26th, 1891.

9. The following is an extract from an article in the *Sudhakar*, of the 26th June, entitled "The English policy in Manipur":—

SUDHAKAR,
June 26th, 1891.

The English, and particularly Lord Lansdowne, the wielder of India's destiny, are pursuing a strange policy in Manipur. The policy the English have followed in India has been of a chequered description. Beginning with Warren Hastings, the Viceroys of India have left behind them various mementos of their careers, but the deeds done by Lord Lansdowne are unique in character. Lord Lansdowne has surpassed Warren Hastings, Lord Wellesley, Lord Dalhousie and lastly Lord Dufferin. He has, from the beginning, followed in Manipur a most hateful policy. In the first place, it was the height of folly and ignorance on His Lordship's part to send the late Mr. Quinton and the other officers to Manipur in the way he did. And then it was against religion, morality and politics to attempt to arrest a Prince of an independent State like an ordinary individual. And last of all, His Lordship has been causing a most curious farce to be enacted in Manipur. The Maharaja and the principal officers of Manipur have been tried by two common Military Officers, the like of whom might be found in large numbers in the Manipur State itself, and a Deputy Commissioner of the Naga Hills. No one would have said anything if all the Manipur prisoners had been blown off the cannon's mouth instead of being condemned to death by this mockery of a trial.

Lord Lansdowne has caused this farce to be enacted in Manipur in order to clear himself from blame in the eyes of the Indians and the English public. But the Indians are not New Zealanders that they will

fail to see the flaws and defects in the so-called trials. And, for the matter of that, even the inhabitants of Zululand, uncivilized as they are, would have felt disgusted with these mock trials. For there is not a man, civilized or uncivilized, that will not feel disgusted to see the high functionary at the very helm of Indian affairs in India doing an act which is culpable from the standpoint alike of politics and common sense. Indeed, it is hard to understand what led Lord Lansdowne to adopt such a course. His Lordship should for once, at least, have considered what impression was likely to be produced in the minds of the allied and feudatory Chiefs of India by these trials before he ordered them to take place. A farce so hateful was never known to have been enacted even by a despotic monarch. The manner in which His Lordship has been attempting to throw dust in men's eyes in the name of justice has excited hatred in the public mind and diminished their love for His Lordship instead of increasing it.

It was nothing short of folly to expect that justice would be done by two Military Officers, by two members, that is, of a blood-thirsty profession, exasperated, moreover, by the murder of their kith and kin. Was there no High Court in British India? And could not the English Government create a special court for the trial of the ruler and the principal officials of Manipur? But it is useless asking such questions, for the Viceroy appears never to have thought of adopting any such course. From the very beginning of the Manipur affair His Lordship chose to go astray. It is not, therefore, such a Viceroy that India wants. His Lordship would best consult his honour and reputation by resigning his office and leaving these shores at once. The writer has no hesitation in saying that Lord Lansdowne is not a fit man to rule India. A peace-loving ruler like Lord Canning is required to quench the fires Lord Lansdowne has kindled on all sides.

The news that sentence of death has been passed on Kulachandra and Angao Singh has astounded the writer so much so, indeed, that he can hardly give expression to his feeling. Thus Lord Lansdowne has enacted in Manipur a farce the like of which was never before enacted under English rule in India.

"Lord Lansdowne, there is still time for you to take the right path. Act even yet like a true statesman in this Manipur affair; grant the prayer of Kulachandra and Tikendrajit to be heard in defence through their counsel, Messrs. Manomohan Ghosh and Ananda Mohan Bose. Your Lordship can yet remove the stigma that has attached to your name, can yet vindicate yourself in the eyes of the just people of England. Take the right course while there is time. Do this, or the whole Indian population will cry to Her Majesty—'Kind hearted Victoria, mother of India, recall your Lansdowne from this country. We, people of India, many millions in number, beg at your Majesty's feet for an order for Lord Lansdowne's recall. Mother, Empress of India! send consolation to your loyal subjects. Dispel the fear and dismay which has been awakened in their hearts by Lord Lansdowne's actions.' History itself will say that under no other Viceroy was India threatened with so many dangers and in so many places as it has been during one year of Lord Lansdowne."

HITAVADI,
June 12th, 1891.

10. The *Hitavadi*, of the 12th June, has the following on the sentence of death which has been passed on the Maharaja of Manipur:—

Mr. Quinton went to Manipur by order of the Government of India with the object of confirming Kulachandra on the throne. And if he had any faith in Kulachandra's firmness and sense of justice, he would not have himself attempted the arrest of the Jubaraj, but would have left that work to be done by the Maharaja. Again, it is remoured that in the opinion of Mr. Quinton and other high officials, the real offence of the Jubaraj was that he had acted the king-maker within the limits of India. If this had not been so, it is difficult to conceive what induced Government to ignore Kulachandra and send its own men to arrest the Jubaraj on the charge of having rebelled against Surachandra. Again, when the Manipur affair was discussed in Parliament the other day, Sir John Gorst said, that there was no place in India for men of ability, and Lord Ripon having taken exception to the statement, Lord Cross gave it a denial on behalf of Government. But those who know anything of

India, also know to what extent cringing incompetent men are favoured by the Government of that country, and will see that Sir John's statement is not after all a statement without any foundation. What a beautiful commentary is furnished by these words on Kulachandra's statement:—"I was ruler only in name." It was because Kulachandra was a worthless man that he was considered competent by the officials. How is it then that his plea of incompetence has been now rejected? The conclusion arrived at by the Judges that Kulachandra took up arms against the Queen Empress is not justified by the evidence which has been adduced against him. History also furnishes no instance in which a sentence of death was passed on an independent or semi-independent ruler for having taken up arms against a paramount power. The officials say that Mr. Quinton was himself to blame for his attempt to arrest Tikendrajit by treachery, for he received no instructions to that effect from the Government of India. Of course, no man in his senses thinks that the word "treachery" was used in the instructions of the Government of India. Government, however, instructed Mr. Quinton to arrest Tikendrajit in such a way as to give him no opportunity of defending himself, and can there be any doubt that this instruction implied treachery? Government should bear in mind that if the death of Mr. Quinton and his party had not produced so much sorrow in men's minds, its Manipur policy would have been strongly condemned here and elsewhere. And it is hoped that in considering the sentence of death passed on Kulachandra and Tikendrajit, it will take note of that fact. Is Manipur alone to blame for what has happened?

The death of Manipur.

11. The *Bangavási*, of the 27th June, has an article headed: "Say Hari, Hari,—Haribol," of which the following is a translation:—

BANGAVASI,
June 27th, 1891.

The oft-talked of Manipur, it is all over with it this time. Come brothers, let us all unite and perform the last act—the funeral rite—and say "Hari." We had no hope or expectation, strength or understanding in the past, nor have we them now. What else can we therefore do besides taking the name of Hari? Then come and let us, if we can, make our vacant hearts full, and in our weak and plaintive voice raise a chorus in the name of Hari.

It is all over with Manipur. The old Tongal General, the Jubaraj Tikendrajit, the Maharaja Kulachandra and the young Senapati Anga Sena, all, all will be hanged. The Maharaja Surachandra is now almost a beggar in Calcutta. He probably will not be hanged, although it would be well if he were. It will be a wonder if the royal family of Manipur is not exterminated. What has taken place, what is taking place, and what will take place—these are not the only things that excite our wonder,—the moth is burning in the fire.

Like many other people we too showed some anxiety to see Tikendrajit's life spared before the sentence of death was passed on that prince. That we showed this anxiety was because our intellect is small and our heart is weak. But that mental perturbation of ours has passed away. We now see that we fell into a great error. We now see that in the fulness of time the term of life allotted to the royal family of Manipur has expired. These capital sentences have been proper in every respect.

Is there any other punishment that can be properly inflicted on Tikendrajit and the other Manipur princes in lieu of the capital sentence which has been passed upon them? Can there be any doubt that, in the case of those princes, death by hanging would be a thousand times better than transportation or imprisonment for life in the company of common murderers and vile dacoits? How much better would death be to a Kshatriya prince than disgrace, infamy, the company of low and abandoned characters, and the scorpion-sting of the recollection of past glory and grandeur! But it is not this thought alone that has reconciled us to the sentences which have been passed on the Manipur princes. We have come to see that the English Government is really the master, and we are satisfied that the master has had his wish.

The Manipur princes have been sentenced to death after trial. So long we were unable to understand this farce of a trial, and we therefore commented on and questioned the procedure followed in it. We said that the procedure was not consonant to law, reason and morality. But we now see our mistake. He alone is master who can do a thing or not do it, and who can undo a thing

already done at his will and pleasure. And why should people talk of law, reason and morality in regard to anything done by the *master* Englishman? The most powerful master so willed it of his own motion and the act followed the will. There is no room for cavil or criticism in *this*.

And even if room there be, we have now no doubt that we have no right to talk about this Manipur affair. What has taken place in Manipur is unparalleled in the history of the world. The humiliation suffered by the English Government at the hands of the Manipuris has not its parallel anywhere else in the world. The English officials went to Manipur thinking that they would be able with the utmost ease to arrest a very common person, and to banish him from the Manipur State. But Providence so willed it that what they thought would prove so easy turned out to be very serious indeed. The representative of the English Government, of the Government, that is, which cannot bear even contradiction, had to confess himself beaten in war and beg for his life. He had to stand as a suppliant before an Indian Chief in this conquered land. And worst of all, the representative of the English Government—how shuddering the thought—had to receive his sentence of death from a native of India! No, it was not mere receiving a sentence of death—it was four English officials actually beheaded in Manipur! Never before did such a thing happen; it was so unlikely and impossible. And yet this thing did happen. What was an impossibility has become a fact. Is there any remedy for this? Is the adoption of any adequate retributive measure possible? No, never. The Manipur royal family ought to be exterminated after this, and it shall be exterminated. But the stain will still exist.

That a trial was nevertheless held was only a freak of absolute power. Such freaks should never be criticised. A freak is a freak. The newspapers, headed by the *Pioneer*, have already said as much. The *Pioneer* has plainly said that there was no harm in trying Tikendrajit and the other Manipur princes, but hanged they must be. Fools that we are, we did not then understand the meaning of this statement of the *Pioneer's*, and we took the trouble of discussing the question.

We should, indeed, say nothing about these matters. Who are we that we should talk politics? The English are immensely powerful; we are immensely powerless. India is now the Englishman's country, and we live here only to beg for our food and clothing. For us there is now no distinction of countryman and foreigner, native land and foreign land, friend and relation, right and wrong, *dharma* and *adharma*. With what face shall we then discuss public measures? We should bear in mind that it is by the favour of Englishmen that we are allowed to live in India, and not because India is the land of our fathers. That we are able to clothe ourselves, that we can even distinguish the north from the south is all owing to the favour of the English. The Englishman's favour is our only resource. We are really nobody, we are really nothing.

Manipur has dispelled our errors and misconceptions; and we are extremely glad that we have been able to make the fullest acquaintance of the paramount power. And now our duty will be done if only we can make men think of Hari as one funeral pyre after another is erected on this vast cremation ground. And may Hari make lasting this pious and resigned frame of mind that comes of the contemplation of the ground where man's everything mortal is burnt and reduced to Nothing?

BANGAVASI,
June 27th, 1891.

12. The same paper says that special pensions of Rs. 3,000 and Rs. 1,400 have been granted to the widows of the late Messrs.

The Manipur pensions.

Quinton and Grimwood respectively. This act of kindness has come with befitting grace from the Sovereign. For it is the Sovereign's duty to treat with kindness the families of all public servants who, true to their duty, do not hesitate to make any amount of self-sacrifice in the service of the State. It is hoped the Government will also make some provision for the families of the other persons who were killed with Messrs. Quinton and Grimwood.

BANGAVASI.

13. The same paper gives portraits of the Tongal General, Kulachandra and Tikendrajit, and observes as follows:—

The Tongal General, Kulachandra and Tikendrajit of Manipur.

In these portraits the Tongal General, Kulachandra and Tikendrajit look as they looked when they were the staunch friends of the English, and when the English sought and received their help.

The portraits are portraits of living men. But locked up as they now are in their own prisons by the English, they are little better than dead men. They who were always independent have now lost their independence, and have been condemned to death for opposing their enemies. Life has now become a burden to them. The Tongal, Kulachandra and Tikendrajit though alive are as good as dead. And death is infinitely better for them than the life they are now living.

Whoever is born must die, and the octogenarian Tongal is not afraid of death. Kulachandra is a fatalist, and he too cannot be afraid of the fate that will soon overtake him. As for Tikendrajit, the direst calamities never daunted him. But the manner in which the doom of these three men is being prepared is such as to melt the flintiest heart. They who were only yesterday undisputed Sovereigns of their own territory, are to-day prisoners in the hands of the English. They have lost their country and independence, and they will probably lose their lives too.

Death is every man's lot. But it is such death as these Manipuris are threatened with that no one likes. But time brings about strange things. The English went to Manipur to arrest Tikendrajit and banish him from Manipur. They went to fight the Manipuris without cause, and were defeated, their officers being killed. But the English are powerful and emperors of India, and Tikendra and Kulachandra are petty rulers of a petty State.

But English justice, or rather injustice, has made both the Raja and the Jubaraj and others guilty. Those who were undisputed Monarchs of Manipur, are to-day reduced to a condition the sight of which will bring tears to the eyes of even such creatures as dogs and jackals. But let no more tears be shed. For if you look upward you will see as if the Raja, the Jubaraj, and the old minister themselves are laughing at us for shedding tears of sorrow for them, and saying to us in clear tones—"Life is as unstable as the water on the lotus leaf." To be born is to die, why then should we weep?

The Manipur trials.

14. The *Sanjivani*, of the 27th June, has the following:—

It would have been well for the good name of the English if the farce of a trial had not been enacted in Manipur. Not the slightest stigma would have attached to the British name even if all the Manipuri prisoners had been blown off the cannon's mouth the moment they were captured. The trials in Manipur by Mr. Mitchell and two other English officers have been such as would become only Nagas and Kukies, and although they have been conducted in the name of the law, still the law has been completely set at naught by the Judges. The charges were drawn up under the Indian Penal Code, but the procedure observed was not what is laid down in the Indian Criminal Procedure Code, but simply what was dictated by perverted judgment. The news of these trials has spread all over the country, and nobody says that he ever saw such injustice done in the name of justice.

SANJIVANI,
June 27th, 1891.

There may have been nothing wrong in the execution of Mr. Grimwood's murderer; but for what fault was Niranjana executed? The man was only a subadar in the Manipur army, and in fighting against the English he only carried out the orders of his superior officer. He fought simply with the object of driving away the English who had come to arrest his master, and that certainly was no fault. Moreover, he knew Manipur to be an independent State—a fact which is admitted even by several members of Parliament. But Niranjana is no more on this earth, and there is no good discussing his case.

Everybody is grieved to hear of the sentence of death passed upon the Maharaja, the Jubaraj, and the new Senapati. All these three have been found guilty of the offence of fighting against the English. The judges argued that as the Manipuris were the first to use firearms when the English went to arrest the Jubaraj, the fighting that ensued must be held to have been caused by them. This is a strange argument indeed. Was not the Jubaraj quite justified in defending himself when the English, in warlike equipment, came to arrest him? But it is useless to criticize the trials, full of injustice as they have been from beginning to end.

The lives of the Manipur rulers now depend upon the mercy of the Viceroy. Messrs. Manomohan Ghose and Ananda Mohan Bose were engaged by

the Manipur royal family to defend their cause ; but the Viceroy has refused to hear counsel.

The English may annex Manipur if they like, but they should spare the lives of the royal prisoners, and thus save the royal family of Manipur from extinction.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 28th, 1891.

15. The *Dainik-o-Samachar Chandrika*, of the 28th June, refers to the sentence of death passed on the Manipur Princes, and observes as follows:—

The English have the greatest animus against Tikendrajit, and if his life is spared those of Kulachandra and Anga Singh will necessarily have to be spared. But it will not do simply to spare their lives. Care should also be taken that the remainder of their lives is not made miserable. The writer knows well that Government will not permit the Princes to live in Manipur, and will transport them for life. As to leaving them without punishment that would be generosity which it would be too much to expect from such a people as the English. The writer only prays that Government will detain Tikendrajit and others with their families in some place in India, and make suitable provision for their maintenance. The old General Tongal cannot also be put to death, for if Tikendrajit is spared, he too will have to be spared. He is old, and he will soon die. His condition, at the present moment, is very deplorable, and he should be spared the indignity of the gallows.

The English raj will incur sin if it commits revengeful murders in Manipur. The English should commit no murders in Manipur in the name of justice. The misery which the English have brought upon Manipur will not be soon removed. The English have already incurred inexpressible sin, and let them not increase the amount of that sin. Let them now do their best to re-establish peace in Manipur.

The present condition of Manipur and of her Princes who are now being trampled under foot by the English like so many vermins is sufficient to draw tears from all whose hearts are not made of stone. But the Anglo-Indians are quite jubilant over the downfall of Manipur, and they are now shedding tears because they hear that Kulachandra and others will not be put to death. The writer cannot see how these Anglo-Indians, who are on the tiptoe of expectation to see the Princes of Manipur hanged, can have come from the same English stock from which men like Lord Ripon are descended. He is more concerned for these Anglo-Indians than for any one of the condemned Princes ; and he will be most ashamed to see Lord Lansdowne and his Councillors play the ordinary Anglo-Indian.

SOM PRAKASH,
June 29th, 1891.

16. The *Som Prakash*, of the 29th June, says that the fact of Maharaja Kulachandra, Jubaraj Tikendrajit, and the old minister Tongal General, who once held absolute

sway over lakhs of people, and whose feet were adorned with votive offerings from prostrate Tributary Princes, and who are descended from the mighty kings of the old Lunar Dynasty, being to-day prisoners in a British prison is one which will make even rocks weep and rend the heart of thunder itself. Theirs has been a fate which can be realized only by themselves, and by those generous souls whose sympathy with them enables them to put themselves in their place.

One is unable to say of what stuff the hearts of the judges who have tried these Manipuri prisoners are made. How could these men sentence the Maharaja and others to death without the least hesitation ? Did they not think of the services which were once rendered by Kulachandra and Tikendrajit to the British Government ? Those men did not once hesitate to risk their own lives for the benefit of the English Government.

The Viceroy is finally thus addressed:—

“Viceroy ! You are our Sovereign. We have never seen our Sovereign, nor do we know whether we shall ever see her ; so we must make all our complaints to you. You should under these circumstances listen attentively to us. Maharaja Kulachandra and the Jubaraj Tikendrajit stand to-day in chains before you. A word from your mouth can save or destroy their lives. We do not know what decision you will pass under these circumstances, but it is our firm belief that you will sympathize with these valiant enemies and make use of no hateful means to ruin them. Even if no one else considers past services

and the exalted position of the prisoners, the representative of the Sovereign will, at any rate, do so. We therefore hope that the Maharaja and the Jubaraj will meet with no injustice at your hands."

17. The *Dainik-o-Samachar Chandrika*, of the 30th June, says that Lord Lansdowne has not yet completely regained his sense. He has not done well to reject the prayer of the Manipuri prisoners to be represented by counsel. The writer sees that the Viceroy will commute the sentence of death passed on the Maharaja and others, and that is why he has not granted their prayer to be represented by counsel? But it will be no exculpation of the Viceroy if he only commutes the sentence of death passed on these men.

It should be seen whether the evidence on which the Maharaja and the Jubaraj have been convicted is really satisfactory. If an appeal had been made to the High Court, counsel would have unravelled the whole mystery. When the Viceroy in Council will hear the appeal, many points relating to the evidence will require consideration. But in the absence of counsel, who will put the Viceroy in possession of the real facts of the case?

If written answers to charges had been sufficient, there would have been no counsel and pleader in the law-courts. Pleaders and barristers are required because written answers are not sufficient. Under these circumstances, Tikendrajit and others ought to have been allowed to be represented by counsel.

Why is Lord Lansdowne again doing things which everybody condemns? The Viceroy should be not only innocent, but perfectly free from suspicion like Caesar's wife.

No handle should have been given to people to say that the Manipuri prisoners have not been allowed to be represented by counsel from a fear that counsel would have proved their innocence. The mockery of justice that has been enacted in Manipur has not satisfied people; it has rather annoyed them. And the rejection of the prayer to be represented by counsel will produce more astonishment and annoyance not only in India, but also in England.

Has Lord Lansdowne become fully desperate? Is he still bent upon carrying his point in defiance of English and Indian criticisms?

The writer clearly sees that Lord Lansdowne has been obliged to secretly change his course. It is only from considerations of prestige that he is now pretending to defy hostile criticism in England, and he has probably received instructions from Lord Cross to do so. But this is not sound policy. The writer is sorry to see the Viceroy out of his wits. Unfortunately for India Lord Ripon was succeeded by Lord Dufferin and Lord Dufferin has been succeeded by Lord Lansdowne.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 30th, 1891.

II.—HOME ADMINISTRATION.

(a)—Police.

18. The *Banganivasi*, of the 19th June, says that the police has long acquired quite a notoriety as an oppressor of the people. Though it is not certain whether its oppression proceeds from motives of gain or from mean-mindedness, the fact cannot be denied that it is an oppressive body. But the Calcutta Police appears to have, to a certain extent, redeemed its good name in the late Shambazar riot. Indeed the conduct of the entire body of the Calcutta Police, and particularly of the Commissioner of the Calcutta Police, in that affair was worthy of all praise. Throughout the riot Mr. Lambert showed, in a pre-eminent degree, the truly Christian virtue of forbearance. And under the leadership of their Christian Chief the whole police, present at the riot, tried their best to disperse the mob by persuasive words before making use of force.

BANGANIVASI,
June 19th, 1891.

19. The *Burdwan Sanjivani*, of the 23rd June, says that cases of house-breaking, theft, and murder are taking place in the town of Burdwan. One case of murder and many cases of house-breaking have not yet been traced. The people are living in a state of uneasiness. Efficient police officers are required.

BURDWAN SANJIVANI,
June 23rd, 1891.

HITAKARI,
June 23rd, 1891.

Babu Barada Prasanna Shome,
Judge of the Court of Small
Causes, Kushtea.

Court of Small Causes :—

(b)—*Working of the Courts.*

20. The *Hitakari*, of the 23rd June, publishes a letter from the pleaders of the Kushtea Court in the Nuddea district, in which the following charges are made against Babu Barada Prasanna Shome, Judge of the Kushtea

- (1.)—The Judge often insults the pleaders, and addresses them in the less respectful form “tumi,” instead of the more respectful form of “apani.” He chides pleaders in open court as if they were so many low people.
- (2.)—He never allows any pleader to transact any business in his Court unless he has his head-dress on, although he himself frequently comes to Court without any head-dress, or even in *dhuti and chudder*.
- (3.)—The Judge having prohibited on a certain day the admittance into the court-room of any one excepting the pleaders, a suit was rejected because the presence of a witness could not be duly announced.
- (4.)—The Judge decreed a suit against the plaintiff in the absence of the plaintiff's pleader, who was engaged at the time in the Munsif's Court and would soon have come in.
- (5.)—He coerced one Jaliram Agarwallah to settle a suit by arbitration.
- (6.)—He shows scant respect to the Honorary Magistrates.
- (7.)—He recently made a pleader leave outside the court-room a fan which he had brought on account of the great heat.
- (8.)—He generally conducts business in a high-handed manner.

The editor remarks that as the letter is signed by all the respectable pleaders of the Kushtea Courts, the correctness of the charges made in it can scarcely be questioned.

SAMAY,
June 26th, 1891.

21. The *Samay*, of the 26th June, finds fault with the decision of Mr. Nicholas in the case of the Benares rioters. Mr. Nicholas has set aside the verdict of not guilty returned by

the jury and has sentenced the respectable rioters, who are not notorious *budmashes*, but law-abiding subjects, to the highest penalty fixed by the law, to the penalty, that is, which the Legislature intended to be inflicted only upon old and hardened offenders. Upon disagreement with the jury an honest Judge either empanels a new body of jurors or refers the matter to the High Court or discharges the accused. Mr. Nicholas has adopted none of these three courses.

HINDI BANGAVASI,
June 29th, 1891.

A Court Sub-Inspector of
Dinapore.

22. The *Hindi Bangavasi*, of the 29th June, has received complaints against a Court Sub-Inspector of Dinapore.

HITAKARI,
July 2nd, 1891.

23. The *Hitakari*, of the 2nd July, has received further complaints (see paragraph 20) against Babu Barada Prasanna Shome, Judge of the Court of Small Causes, Kushtea.

The letters received all charge Babu Barada Prasanna with insolence, high-handedness, and whimsical behaviour. The judgments passed by this officer generally fail to satisfy the suitors, but poor as they are, and considering the small value of the suits, they cannot afford to appeal to a higher Court against those judgments. It is hoped Government will attend to the matter.

(d)—*Education.*

SAMAY,
June 26th, 1891.

24. The *Samay*, of the 26th June, thus criticises the proceedings of the Central Text-Book Committee :—

The Central Text-Book Com-
mittee.

Ramer Rajyavishek is an imitation of *Sitar Banavas*, but its matter and style are not to be compared with those of the latter. *Sitar Banavas* is a model book in Bengali, while *Ramer Rajyabhishek* is a specimen of bad Bengali. The author of *Ramer Rajyabhishek* seems to have no idea of what good Bengali is, and seems to be under the impression that Sanskrit words without their affixes constitute good Bengali. The following extract is an instance in point :—

“স্বয়ং অশ্বগণকে আর্জপৃষ্ঠ করাইলে, উহার যদৃচ্ছাক্রমে তীরপ্রকৃত নবান শব্দদল ভক্ষণ করিতে লাগিল।”

Is this Bengali? As an example of the matter of the book, the following may be considered:—

“মহারাজ নয়ন মুদিত করিয়া একান্ত শ্রান বদনে ধরাসনে শয়ন করিয়া, দীন ভাবে রোদন করিতেছেন, আর নয়নজলে তাঁহার বক্ষঃস্থল ভাসিয়া যাইতেছে।”

which means that the King lay on the ground and wept bitterly, and his tears wetted his breast. But can the man's breast be wetted by tears who weeps lying on the ground?

Ramer Rajyavishek may, in short, serve students as an excellent repertory of all sorts of rhetorical blemishes.

Charubodh, Part II, also comes from the “glorious” pen of the author of the epic mentioned above. What wonder then that this book too should be a strange production. This book, too, contains faulty writing, wrong information, irrelevant talk, mischievous instruction, and senseless bombast.

The School Inspectors alone are not to blame for the selection of bad text-books. The Central Text-Book Committee is also to blame for this. The appointment of Babu Sashibhusan Chatterji's *Bhugol Prakash*, as well as his *Saral Bhugol Prakash* for the same class, seems to evince a desire to appoint all the books of that author as text-books. The use of Babu Tarini Charan's excellent *Bhugol Vivaran* has almost ceased.

There are, in the Central Text-Book Committee, many able, just, and respectable men like Babu Chandranath Bose, Pandit Maheshchandra Nyayaratna, Baboo Sarada Charan Mitter, and Babu Vipinbihari Gupta. All these members cannot be present at all the meetings of the Committee, and advantage is said to be taken of the absence of some members to attain desired ends. It cannot be said for certain whether or no the members of the Committee are influenced.

Many instances are heard of certain members of the Text-Book Committee and their friends and relatives deriving great benefit from their connection with the Committee. Babu Haraprasad Shastri's *Bharat Mahila*, which bristles with Sanskrit quotations, and which is good private reading for adults, has been appointed as a text-book for the middle vernacular scholarship examination. This book did not find its way into the list of the Committee's text-books so long as Babu Haraprasad was not appointed as a member of the Committee.

The writer requests just members of the Committee like Babu Chandra Nath Bose to set right the other members, or to sever their connection with the Committee. If they do not do so, their reputation will be sullied.

25. A correspondent of the same paper contradicts the charge brought by that paper against Rai Radhikaprasanna Mukharji, Bahadur, to the effect that he shows partiality to his relative, Babu Sashibhushan Chatterji in the selection of text-books for schools.

SAMAY,
June 26th, 1891.

Rai Radhikaprasanna Mukharji
Bahadur's selection of text-books.

26. The *Dainik-o-Samachar Chandrika*, of the 2nd July, referring to the case of Nriyagopal Kumar, the B. L. candidate whose case was considered in the meeting of the Senate held on the 27th June last, says that many English Members of the Senate declared that interference in the work of the examiners would be an insult to the latter. The writer is sorry to see Justice Gurudas Banerji too so much concerned for the prestige of the University. Since his appointment as Vice-Chancellor, Justice Gurudas Banerji has been lowering himself in the estimation of the writer. That Nriyagopal has obtained justice is because he was able to create influence. And candidates in Nriyagopal's predicament, who have been unable to create influence have not obtained justice. This is shameful to the University.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 2nd, 1891.

The case of the B. L. candidate.

(e)—*Local Self-Government and Municipal Administration.*

27. The *Burdwan Sanjivani*, of the 23rd June, says that the inhabitants of Khagragar, a village included in the Burdwan Municipality, though far from the town, get no benefit in return for the municipal taxes they pay.

A village within the Burdwan
Municipality.

There are no roads and no arrangements for lighting and water-supply in that village. The village is not also visited by conservancy carts. The people of that village having petitioned for a road, the Municipal Chairman ordered the

BURDWAN SANJIVANI,
June 23rd, 1891.

construction of one. But that order has not yet been carried out. These villagers have not paid the municipal taxes for the last three years. Nor has any municipal amin gone to them to demand payment. It will be a hardship to these poor villagers if the arrear tax is now recovered from them by the sale of their domestic utensils. The Municipality is requested to do justice to them.

SAMAY,
June 26th, 1891.

28. The *Samay*, of the 26th June, complains that in the Calcutta Municipality the arrangements for water-supply and for watering the streets are the same in the long summer days and in the short winter days. Water is now supplied one hour after day-break. But does not the Municipality know what a hardship and inconvenience it is for people not to have water in proper time in these days of terrible heat? Should the same arrangement do for two such opposite seasons as summer and winter? It may be sufficient to water the streets twice in winter; but in this terrible heat the streets should be watered at least four times a day.

HINDI BANGAVASI,
June 29th, 1891.

The Vice-Chairman of the Dinapore Municipality.

29. The *Hindi Bangavasi*, of the 29th June, has received numerous complaints against the Vice-Chairman of the Dinapore Municipality.

(f)—Questions affecting the land.

DACCA PRAKASH,
June 28th, 1891.

30. The *Dacca Prakash*, of the 28th June, says that the system of paying revenue by means of money orders is not free from inconvenience from the zemindar's point of view. The space allotted to writing in the money-orders being very limited and the lines being very close to one another, uneducated or half educated village patwaris often find it very difficult to fill them correctly. It often happens that the figures for revenue come into the column for the road cess, and the zemindar is ruined. The parsimony of Government in the matter of saving a few inches of paper is doing great mischief to the zemindars. It is now proposed to legalize the payment of rent by means of money orders. Now, if this proposal is given effect to, the zemindars will find themselves exceedingly inconvenienced. As all the ryots will not send their rent by means of money-orders at one and the same time, and as many of them will not send their rent by means of money orders at all, the zemindars will not be spared the necessity of maintaining their establishments for the collection of rent. The proposed arrangement will also cause inconvenience to petty zemindars. As these latter and their men are often away from their homes, and as their wives in many cases do not know how to write, there will be no one to receive the money orders. And who is to pay the money order fees?

(g)—Railways and communications, including canals and irrigation.

RAISUL AKHBARI
MURSHIDABAD,
June 24th, 1891.

31. The *Raisul Akhbari Murshidabad*, of the 24th June, says that passengers travelling by rail from Calcutta to Murshidabad, or *vice versa*, are greatly inconvenienced at the Nalhati station on the loopline of the East Indian Railway, owing to the absence of corresponding trains on the East Indian line and the Nalhati State Railway, and they have to pass whole nights at the station. Theft is also frequent in that station owing to the absence of good police arrangement. The writer must also draw the attention of the Railway authorities to the fact that the fruit baskets that are sent from Murshidabad to Calcutta seldom reach the latter place without their being tampered with.

ULUBERIA DARPAN,
June 28th, 1891.

32. The *Uluberia Darpan*, of the 28th June, refers to the closing by the District Engineer of the Uluberia Road at Uluberia, in the Uluberia sub-division of the Howrah district, and observes as follows:—

The applications protesting against this action of the Engineer, which were submitted to the Chairman of the District and Local Boards, have as yet proved ineffectual. A road which has been used by the public for upwards of one hundred years has been closed at a word by an English official, and nothing has yet been done in the matter. It is the duty of Government to interfere and to redress the wrong which has been done to the public by the closing of the road.

33. The *Som Prakāsh*, of the 29th June, says that the Machhlandapore road in the 24-Pergunnahs has been left unrepaired in spite of repeated complaints, and hopes that the Bengal Government will direct the local Road Cess authorities to repair it.

SOM PRAKASH,
June 29th, 1891.

(h)—General.

34. The *Sakti*, of the 23rd June, says that Sir Charles Elliott's name will be written in golden characters in the history of Bengal, if His Honour can maintain to the end of his term of office the vigorous administration which he has inaugurated. His Honour sees everything with his own eyes, and does everything with his own hands, and does not depend on his subordinates even in very small matters. His Honour's style of inspection and investigation is very good, and not even the minutest details escape his notice. It was believed in some quarters that Sir Charles entertained anti-native views, but his actions have proved that belief to have been erroneous. In all that His Honour has done up to the present moment, he has made no distinction between Native and European. Only recently he appointed Mr. K. G. Gupta to the Excise Commissionership of the Lower Provinces, disregarding the unjust claims of a host of civilians to that post. This action of His Honour has given great delight to the people of Bengal.

SAKTI,
June 23rd, 1891.

The writer has heard from a reliable source that the Inspector-General of Civil Hospitals recently recommended the dismissal of an Assistant Surgeon on the ground of his having overstayed his leave for one day, but the Lieutenant-Governor asked the Inspector-General whether he would have made such a recommendation if the Assistant Surgeon had been a European. All this is certainly very hopeful.

The Lieutenant-Governor has also with indefatigable labour set himself to the reform of all branches of the administration. The District Magistrates see that they will have no easy time of it, so long as Sir Charles remains at the head of affairs, and they, therefore, already seem unusually careful and attentive to their work. Only the other day a District Magistrate warned a Deputy Magistrate under him by saying—"mind it is Sir Charles Elliott's government." But the writer is sorry to notice that some Magistrates are putting great pressure on their clerks, &c., in order to get through their work hastily. The District Magistrate of Furreedpore, for instance, lately called upon Jnanendra Babu, the Deputy Magistrate of the place, to explain why his file was so heavy, and not receiving an explanation in due time, fined the mohurrir of the Deputy Magistrate seven days' salary.

But to err is human; and Sir Charles is a human being. His Honour's educational policy is not such as it should be. The making over of the zillah schools to the municipalities will be a blow to high education in the Province, considering the mercenary spirit in which private schools are conducted.

35. The *Urdu Guide and Darussaltanat*, of the 26th June, says that Government has instructed the Pauper Committee to enquire into the causes of the poverty, not only of Europeans and Eurasians, but also of Armenians and Jews, resident in this country. Why have the natives alone been excluded? The causes of the increasing poverty of the natives also require to be investigated.

URDU GUIDE AND
DARUSSALTANAT,
June 26th, 1891.

III.—LEGISLATIVE.

36. The *Dainik-o-Samāchār Chandrika*, of the 29th June, has a long article recommending fresh agitation for the repeal of the Consent Act, and beginning in this manner:—

DAINIK-O-SAMACHAR
CHANDRIKA,
June 29th, 1891.

Let no one who is a real patriot think that agitation for the repeal of the Consent Act has become unnecessary simply because the Act has been approved by the Secretary of State. It was by the Secretary of State's order that the law was introduced in the Council, and it was a matter of course that it should receive his approval. No sensible man should, therefore, stop the agitation simply because the new law has received the sanction of the Secretary of State. Every one knows that the ministry in England induced and encouraged the Government of India to take up questions of social reform with the object of pleasing the philanthropists at home, and Lord Cross in a manner compelled Lord Lansdowne to pass the law. There is therefore nothing in Lord Cross'

approval of the Act that the public should not have expected. The approval should not therefore induce people to stop the agitation.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 1st, 1891.

37. The *Dainik-o-Samachar Chandrika*, of the 1st July, does not agree with Maharaja Sir Jotendra Mohan Tagore in thinking that by issuing its circular in connection

The Consent Act.

with the Consent Act Government has removed most of the objections against that Act, and that it will not be therefore advisable to appeal to Parliament against the Act until its working has been watched at least for one year. The circular will, indeed, go some way towards mitigating the rigours of the Act, but it will not reach the root of the evil. The circular will, for instance, apply to false complaints, but not to true complaints. Suppose a girl 11 years 11 months old menstruates, and *garbhadhan* is performed by her husband. Will not a Magistrate, in that case, be bound to take up the complaint, to try the husband and to commit him to the sessions? People should not, therefore, cease to agitate until a law permitting the performance of *garbhadhan* on the occurrence of menses before 12 is passed. As it is, hundreds of circulars like the one which has been issued by Government will be of no use, and people should appeal to Parliament.

IV—NATIVE STATES.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 29th, 1891.

38. The *Dainik-o-Samachar Chandrika*, of the 29th June, refers to the new rules promulgated by Lord Lansdowne, relating to the publication of newspapers in the Native States, and observes as follows:—

Henceforward, the Political Agents will do what they like. The rules show that the Government of India fears lest the newspapers should open the eyes of the rulers of the Native States, and Lord Lansdowne himself has been made very uncomfortable by the newspapers, and His Excellency does not like that any one in the Native States should be made uncomfortable by them. Perhaps His Excellency will, in the course of time, make a rule prohibiting all persons in the Native States from contributing, without the permission of the Political Agent, to any newspaper published outside the limits of those States. In the Rewa affair, whoever gave out any information was taken to task. And there is no reason to think that what was done in the Rewa case will not be done in other cases. When the question of these new rules will be discussed in Parliament the Secretary of State will be sure to say that they have been promulgated at the request of the Native Chiefs themselves with the object of saving them and their officials from the tyranny exercised over them by the editors of newspapers. But when the question will be raised in Parliament, the writer will clearly explain why the new rules have been made.

HINDI BANGAVASI,
June 29th, 1891.

39. The *Hindi Bangavasi*, of the 29th June, says that the new European Prime Minister of the Rampore State in the North-Western Provinces is already replacing old officials in the Police Department of that State by officers recruited from British territory.

VI.—MISCELLANEOUS.

HITAVADI
June 27th, 1891.

40. The *Hitavadi*, of the 27th June, says that the present Lieutenant-Governor of Bengal has given proof of his large heartedness first by his resolution ordering the release of prisoners suffering from incurable diseases; and, secondly, by commuting to transportation for life the sentence of death which was passed on a man who killed his mother in a sudden fit of anger.

Sir Charles Elliott's large heartedness.

HITAVADI

41. The same paper says that the value of the annual exports of India is largely in excess of the value of its imports, and the difference between the two values, which amounts to about $4\frac{1}{2}$ crores of rupees, represents India's annual loss from trade. With this heavy loss occurring year after year, and with the annual increase in its population, the country's outlook is very gloomy indeed. The rulers of India say that the country's wealth is increasing, and in support of this statement point to the conversion of gold and silver which is imported into the country into jewellery. But as the people of this country

Poverty of India under English rule.

often deny themselves even their daily necessities in order to be able to get ornaments, their conversion of gold and silver into jewellery cannot be regarded as a proof of their increasing prosperity. In the unsettled times, preceding the advent of English rule in this country, people used to convert all the money which they could spare into a portable shape, such as ornaments, which could be easily removed from place to place.

And though security of life and property has been established under English rule, the people have not yet given up their old habit of converting their money into ornaments of gold and silver. But in this case it is not with superfluous money, but with money obtained by denying themselves even the necessities of life that ornaments of gold and silver are made. This is the true explanation of the absorption of gold and silver by the people of India, and it will, when it is understood, prevent the officials from indulging in the pride and self-praise with which they point to the increasing prosperity of India as the effect of English rule in this country. The effect of this absorption of gold and silver is a diminution of the amount of capital available for remunerative investment, and consequent increase of the poverty of the people. Thus, there can be no doubt that the people of India are becoming poorer every day under the English rule.

42. The *Sanjivani*, of the 27th June, says that the Secretary of State has done well by disavowing the policy attributed to the Government of India by his Under-Secretary, Sir John Gorst. But it will nevertheless not be easy to

Sir John Gorst and British policy in India.

dispel the fear that has been excited in the public mind by Sir John's statement. People will think that that statement was a frank confession of a policy which is secretly followed by the British Government in India, and that Lord Cross's disavowal of it was only an attempt at its concealment. It is the firm belief of the people of India that Government has been for a long time attempting to create dissension among the different classes of the Indian population, and has not been quite unsuccessful in its attempt. And the statement now made by the Under-Secretary that it is the Government's policy to discourage all men of ability in India will fill men's minds with consternation. The people of this country are prone to believe in falsehoods, and they will not probably wholly disbelieve Sir John Gorst's statement. But it is hoped that they will give greater credence to the Secretary of State's disavowal and so reassure themselves. The leading English newspapers have been condemning Sir John Gorst for his statement, and the *Standard* says that that officer ought not to be allowed to continue in the public service.

SANJIVANI,
June 27th, 1891.

43. The same paper regrets to see that in the list of the names of the Indian representatives proposed to be sent by the Government of India to the International Hygienic Congress to be held in London, there is not one belonging to an expert in sanitary science. Most of the names are names of Civil Surgeons on furlough. But these Civil Surgeons are no great experts in sanitary science, as the millions of deaths every year from cholera and small-pox show.

India in the International Hygienic Congress.

The decision of the Calcutta Municipality not to send Dr. Simpson, the Health Officer, as their representative to the Congress is a sad mistake. The doctor could have seen and learnt much at the Congress which would have enabled him in future to do great service to Calcutta.

SANJIVANI.

CHUNDER NATH BOSE, .

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 4th July 1891.

